1: Krasheninnikov N-5 (1736-40) 1764 Kamchadal

root of this plant, and the wounds which they give are incurable unleſs the poiſon be ſucked out. This is certainly the only method, and, if this be neglected, the wound immediately turns blue and ſwells, and in two days the patient dies. The very largeſt whales when they have received a ſlight wound from ſuch a poiſoned weapon, cannot bear the ſea for any conſiderable time; but throwing themſelves upon the ſhore, expire moſt miſerably, with terrible groans and bellowing.

The following are very ſerviceable for cloathing, and other houſehold purpoſes.

There grows upon the ſea-ſhore a whitiſh high plant, reſembling wheat. I have ſeen it at *Strelinimuiſe*, the palace below *St. Peterſbourg*, upon ſandy ground. Of this they make mats, which ſerve them as coverings and curtains; the beſt of theſe are made of different colours, with the beards of the whales ſplit very ſmall and dyed. They alſo make clokes of it, like the old *Ruſſian* milled clokes, ſmooth within, and rough without, which makes the rain run more eaſily off them. The prettieſt of this kind of work is their little bags and baſkets, in which the women keep their trinkets. Theſe are ſo neat, that one would take them to be made of ſplit canes; and they are ornamented with the hair of whales' beards and horſe-hair, dyed of different colours. When this plant is green they make large bags of it to contain their fiſh or different herbs and roots, which they provide againſt the winter: beſides it ſerves alſo to thatch their houſes or huts. They mow it with a ſcythe, made out of the ſhoulder-blade of a whale; which they whet ſo well by grinding it upon a ſtone, that they bring it to a very good edge.

In the marſhes there is found a plant reſembling the cyperoides. This they dreſs with a double-toothed comb of bone, and uſe it to wrap their children in inſtead of ſhirts or ſwaddling cloaths, to keep them clean and ſweet. They alſo roll

5: Jochelson A-3 (1910-11) 1926 Kamchadal

006 We have said before that the Ainos were not acquainted with navigation, coming to the islands on rafts. Later they learned to build clumsy boats from the Japanese—not from the Indonesians, who are expert navigators; neither did they adopt the skin boat from the Chukchee and Koryak. As to shape, their dug-outs and boats do not resemble the canoes of the Kamchadal.

Figures 69–74 show objects found in 1899 by Dr. Taril in a neolithic site on the island Shumushir.
Fig. 69. Fragment of a bone comb ornamented with interwoven curves, reminding one of the decoration of the Kamchadal bone belt buckle of Plate 36, figure 2.
Fig. 70. Bone comb resembling the Kamchadal comb of Plate 36, figure 2. I am inclined to regard them both as implements for making decorative parallel lines when the clay is still wet. It may be that they served both objects: as hair combs and implements for decoration of pottery.
Fig. 71. Fragment of a bone comb with broken-off teeth.
Fig. 72. Half of bone belt buckle. The decorating interwoven curves are much larger than on the preceding buckles, both Kamchadal and Kurilian. Five drilled holes along the broken edge were intended, as it seems, to bind together the two broken halves.
Fig. 73. Bone buckle of smaller size, ornamented by irregular circles and straight lines.
Fig. 74. Bone case for fishing hooks.

177 While the Ainos had adopted nothing from the East-Siberian tribes as far
● 854 as concerns navigation, they made some cultural acquisitions from the Kamchadal or were influenced by them in some respects. The Kurilians weave grass baskets of the same kind and material and in the same manner as the Kamchadal do. The same is true of wooden utensils. On the other hand the Kamchadal adopted from the Kurilians the mode of manufacture of bone combs, belt buckles and ornamental motives. The Aino as well as the Kamchadal women use the head-band for carrying children on the back.[1]

1. [For additional culture traits shared by the Ainu and Kamchadal see category 111--Analyst]

7:Lesseps T-3 (1787-88)1790 Kamchadal

291 they have a deer ſkin girt, which ſerves as a
854 faſh. The women carry their children on their back by means of a ſtring, which paſſes round the forehead of the mother and under the buttocks of the child.

171 The toyon of Karagui, at whoſe houſe we
622 lodged, was an old rebel. It was with ſome difficulty he had been brought back to his duty, and he gave us ſome uneaſineſs by his poſitive refuſal to procure us fiſh.

The manners of the inhabitants of this oſtrog are very ſimilar to thoſe of the neighbouring Koriacs. This analogy is as conſpicuous in their idiom as in the dreſs of their children. I had an opportunity of remarking it the day after our arrival.

Underſtanding that there were two hordes of rein deer Koriacs at no great diſtance, we ſent immediately a meſſenger to them to requeſt

7:Lesseps T-3 (1787-88)1790 Kamchadal

353 corner of the apartment * a wretched image of ſome ſaint, ſhining with greaſe and blackened with ſmoke. It is before theſe images that the Kamtſchadales bow themſelves, and offer their prayers. The reſt of the furniture conſiſts of ſeats and ſome veſſels, made either of wood, or the bark of trees. Their cookery utenſils are of copper or iron; but they are all diſguſtingly filthy. The remains of their dried fiſh are ſcattered about the room, and the women or the children are continually broiling pieces of ſalmon ſkin, which is one of their favourite meats.

352 415 356 511

171 291 854 The ſingularity of the children's dreſs particularly attracted my attention; it is ſaid exactly to reſemble that of the Koriacs. It conſiſts of only one garment, that is, of a

* This nook is in a manner diſtinct from the room, and is leſs filthy, becauſe it is leſs frequented. It is a place of honour ſet apart for ſtrangers.

ſingle

7: Lesseps T-3 (1787-88) 1790 Kamchadal

291 824 854 ſingle deer ſkin, that covers and ſits cloſe to every part of the body, ſo that the children ſeem to be entirely ſewed up. An opening at the bottom, before and behind, affords an opportunity of cleaning them. This opening is covered with another piece of ſkin, which may be faſtened and lifted up at pleaſure; it ſupports a tuft of moſs*, placed like a clout between the legs of the child, and which is renewed as often as it becomes neceſſary. Beſides the common ſleeves, there are two others hanging to the garment to place the arms of the child in when it is cold; the extremities are ſewed up, and the ſleeves lined on the inſide with moſs. There is alſo a hood fitted to it, made of the ſame materials as the reſt of the dreſs; but in yourts the heads of the children are almoſt always bare, and the hood hangs therefore upon their ſhoulders. Beſide all this,

* They make uſe of the herb called *tonnchitcha* for the ſame purpoſe.

they